

AN ANSWER

To

Doctor Burges his Book, entitled,

*A Case concerning of buying Bishop Lands
which he spread before the Parliament.*

Wherein he goes about to justifie, that Tythes is the Ministers of the Gospel maintenance.

In which answer is plainly shewed, how that tenths was the maintenance of the Priests under the Law, and for the relief of Widdowes, Strangers and fatherlesse, and not the maintenance of the Ministers of the Gospel, who was in Christ the power of God, which brings people out of the Earth. And how Tythes was set up by God, in the time of the War, and in the time of the Law, since man was drove from God into the earth, and the seed came into the earth. And how that Christ (by whom the World was made) redeems men (out of the Earth, and ninth, and ends tenths) up to God, (who is the heir of all things) who ends the war and the Law, and brings peace on earth, and good will towards all men.

Moreover it is here shewed, how the Law served but until the seed came: And that the Ministers of Christ did not run with a storehouse to gather up tenths, but they brought people out of the ninth of the earth, and trode out the corn, here the election was known before the World began.

It is also shewn how the Tythes that now are, have been set up by the Papists, the Apostates since the dayes of the Apostles, and since the true Church fled into the Wildernesse, Rev. 12.

And this is, to be delivered to each Parliament man to be read over, and they may see that in it which they never saw before: and for all people it may be profitable to read.

The strength of the Doctors arguing for Tythes, answered, according to the Scripture, and overturned by G. F.

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Tithes are due by Divine Right
to ministers of γ Gospel

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Doctor BURGESS his Principles for
Tithes, pag. 7.

First, That Tithes are the proper maintenance set out by God, for the Ministers of the Gospel, and cannot be alienated, (or taken away) without Sacrilege.

Secondly, Tithes are due by Divine Right to Ministers of the Gospel.

Page 8. That all yearly Tithes of Cattel, Fruit, and of all things else are still due by Divine Right to Christ, and by him are given to his servants the Ministers of the Gospel, and may not be alienated; his proof, Numib. 18. 26. When ye take of the children of Israel the Tithes which I have given you from them for your inheritance &c. Hence he chargeth with Sacrilege such as detaineth either of these from the Priests and Levites, as robbers of the Lord; of Tithes.

And Abraham paid Tithes to Melchizedeck, the tenth of the spoil to the High Priest of God, at least in Time, for Christ himself is a Priest for ever, after the same Order, who hath the same Right to Tithes as Melchizedeck had.

Therefore all yearly Tithes are the proper standing maintenance set out by God for the Ministers of the Gospel, in all settled, well-grounded, Christian Common Wealths: which in the obedience to God, made laws for the due payment of them, for they still belong to Christ as his Inheritance and Portion, payable to his Ministers by way of homage, as Right from all his people.

And to put them to any other use is Sacrilege, not only in those who alienate, (or are strangers) from them, but also in them who possess and imploy them, if they be not Ministers of Christ, and preach not the Gospel, or procure some other, if themselves be sick or disabled to do it.

It being no other but robbing of Christ, of what is his proper due, and by God made Holy to himself; page the ninth.

ANSWER, First, All Tithes hath been since the fall, since man was drove from God, and hath been out of his Image, he being drove from God into the earth; so Tithes hath been set up since the beginning, since man hath been in the earth.

First, *Abraham* paid Tithes to *Melchizedeck*, the King of Righteousness, the Priest of the most High God, out of the spoil, when he came from the slaughter, who met him with bread and water. But it is not said that *Melchizedeck* took of the spoil of all Wars, but *once* of *Abraham*; and it is not said, he took Tithes of *Abrahams* substance, or of every mans substance, nor of any other mans substance, as I may so say; *Levi* paid Tithes, yet in the loyns of *Abraham*, who afterwards received Tithes; And *Levi* the Priest received Tithes in the land of *Canaan*, and so the Priesthood made by the Command of God, had a Command according to the Law of God, to take Tithes of the people.

And there was Tithings out of Tithes, and this was not given to *Moses* the chief Magistrate (as the chief Magistrate now takes the Tenth of Tenth, which the Pope was the first Author of: and since, then that denies the Pope, which takes the Tenth of the Tenth) Where did you read that the chief Prophet, or chief King among the children of *Israel* did take them?

So then Tithes before the Law to *Melchizedeck* (the similitude and figure of Christ, in the time of the War, from *Abraham*) and Tithes in the time of the Law to the Priesthood, made by the Law of God, who had a Store-house to put it in for his services.

And the Widows, Strangers, and Fatherless did not want, There was not a beggar amongst them, they were all filled and satisfied.

And they that did not bring their Tithes, they robbed God, as Christ said to the Pharisees, *Ye pay Tithes of Mint, and Annis, and Cummin, these things ought ye to have done; (Mark, to have done)* This was before Christ was offered up, the Everlasting Priest-

Priesthood, he ended the Priesthood that took the Tithes, and disannulled the Commandment that gave them, and changed the Priesthood also that took them, and is the end of all similitudes and figures, *Heb. 7.*

And in him *Melchizedeck* ends, who took them in the time of the War, and there is no figure in Christ which ends the War; who brings peace on earth, and good will towards men, and ends the offerings, and ends the Ninths and Tenth, and Redeems man out of the earth, out of Types, figures and shadows, and similitudes; that he may live and see where he needs no figure, shadow, nor similitudes, and Redeems man from under the Law, and so out of the ninths as well as the Tenth.

And so who comes to Christ comes to Substance, out of the earth, out of the ninths, as well as the Tenth, and knows the Election before the Foundation of the World was: for the Tenth was offered up in the time of the figure and similitude, in the time of the War, in the time of the spoil the Tenth was offered up, in the time of the Law, of the increase of the earth, and of the spoil before the Law.

But the time of the Gospel, the time of Christ, the Ninth is offered up by them that come into the power of God, as well as the Tenth; and so man comes to be Redeemed from the earth up to God, from whence he was driven, and to reign upon the earth, and made Kings and Priests, and the War comes to be ended, and figures, and the Law comes to be ended, *Christ is the end of the Law for Righteousness sake to every one that believes.*

For Ninth and Tenth in the time of the War, and in the time of the Law, was in the times of the figures; and since man hath been drove into the earth from God, that God by his Law Commanded they should offer up the Tenth: but who are Redeemed again out of the earth, and come to Christ the Substance, and is come up into the Image of God, and is come into the Gospel which is the power of God; comes out of the Ninth of the earth, and offers up all, and so comes up into Christ, the Image of God, the end of the Law, the Heir of all things.

And so while the Priesthood was standing, *Levi* who was to

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receive Tythes before he was offered up; and so they ought to pay him, but when he was offered up, it was finished; so when he was offered up, people were to come to the substance and to seek those things that are above, and not the tenths in the war, which *Melchizedeck* the figure received, nor the tenths in the Law, which the first priesthood received, but must offer up the ninths, and all, to Christ who is the heir of all things (him by whom the World was made, glorified with the Father before the World began) who redeems man out of the earth, and so man comes to preach the Gospel, the Word, which was in the beginning, and so comes into that which ends all things, that is Christ, who is the Heir of all things, who redeems his Church; and who are of his Church, are of the Election which was before the World began.

And such as preacheth the Gospel, the Kingdom of God, was to go without bag, that Christ sends forth, and he never set up a law that they should take the Tenths; for it was the Priesthood that was before Christ that took the tenths; therefore read this what it signified, that Christ sent forth his, freely, without bag (his Ministers) and the other Priests must have the Tenths, made by the Law of God, and had a commandment to take them, and he sent out his freely, and *Melchizedeck* had tenths in the time of the war; but Christ who ends the Law, ends the war, and destroyes the Devil and his works, which is the cause of all war and strife; sends forth his Ministers freely, reely you have received, freely give again.

Now the Jews Law was standing when Christ sent forth his Ministers, by which the Priesthood was made, and the commandment was not dissanulled till Christ was offered up; so Christ did never claim (to the Jewes) that Tythes was his inheritance, for he who redeems man out of the earth, is the heir of all things, for Tythes was offered up in the time of the law, & war, *Melchizedeck* and the law brings people to offer up the tenths; and that was according to the principle of God in them, But Christ brings them to offer up the ninths, as well as the tenths, the ninths of the earth, and so comes out of the earth quite, to the substance Christ Jesus, and such knowes the election before the world began, & Christ the heir of all things, he is not called the heir of tenths, he is not called *Melchizedeck*

chizedeck, neither is he called the first Priest-hood that took the Tythes, but is called the substance of all Types, figures, shadows, and similitudes, and is the heir of all things, and ends the Priest-hood that had the tenths, and is an everlasting Priest, after the order of *Melchizedeck*, who was glorified with the Father before the World began, before the tenths was.

So he ends the figures, and all figures, and tenths, and Tythes, that redeemes people out of the ninths; and so the Church of Christ which is his body, of whom he is the head, in whom he is in the midst, who was in the beginning with the Father before the world began, seeks not after the tenths, who redeems out of the ninths, who brings to the end of the law, and end of the war, and all types and figures, and shadows, and similitudes to Christ the substance, and such witness peace on earth, and good will towards men, and the Kingdom come which stands in joy, and righteousness, and peace in the Holy Ghost, and his will is done in earth, as it is in Heaven.

So till Christ was offered up, Tythes was to be paid, and they robbed God that did not pay Tythes; while Tythes was kept back, there was not meat in their house, and so God kept back from them; you keep back the tenths, cannot I keep back the ninths, and cause the earth not to give her increase; so bring in your Tythes, and see if I will not cause the windowes of Heaven to be opened, and pour you forth a blessing, that there shall not be room enough to receive it.

And the Tythes of the land was the Lords, it was not to be given to *Cesar*, it was not called *Casars*, the tenths was the Lords, and he gave them back to the services, for which he appointed them; and this was the State, when man was drove into the earth in the time of the law.

Now the ninths is the Lords as well as the tenths, and all the spoil in the war is the Lords, as well as the tenths, to *Melchizedeck*, the figure; so in the time of Christ who ends the war, all is offered up unto the Lord, all the spoil, the ninths, the time of Christ, the end of the law, and Priest-hood that

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took the tenths, the ninth is offered up, and they come out of the ninth of the earth, so to Christ the substance, who redeems out of the ninth, and such comes to reign upon the earth, as I said before, and be made kings and Priests: And there is more to be spoken of these words hard to be uttered.

And Christ never told people they robbed him, that did not bring him the tenths, who was the everlasting Priest, though the Jewes law was yet standing before he was offered up; he spoiled principalities, and powers, and triumphed over them openly, and put down Priest and its authority, and tenths and its authority, and brought people to the beginning, out of the ninth to the Father, and to sit with him in Heavenly places.

And the Church never told people that it was robbery if they did not give them tenths, and Christs Ministers never said it was robbery, though the Jewes law was standing, when they went to preach freely without a bag, when Christ the power of God sent them forth, which power opened the hearts of people to give them, that they should not want, and they trod out the corn.

And the Jewes law was standing, and the Priests, and tenths, before Christ was offered up, and Christs Ministers, and preachers of the Gospel never complained to the Jewes, or went to the Jewes, which had the Law of God, and command of God, which gave the tenths, that they should (by the commandment) give them the tenths, but they preached Christ freely, by whom the world was made, the wisdom of God, the Saviour of the world, that ends all types, figures, and shadows, and changeable things, and other Priests, and redeems out of the ninth, to live in the word, and power of God, that lives and abides, and endureth for ever, which all things are upholden by, by the word, and power, which gives every thing its being, and encrease, and meat in their due season.

And these preached Christ, and followed him which was the substance, and never looked down to the time of the war, for tenths, nor to the time of the law for tenths, but preached him that was the end of the war, and law, and brought peace on earth, and good will towards men; and these sat in heavenly

heavenly places with him, and minded not earthly things, but were Redeemed out of Ninths as well as Tenth, and knew the Election before the World began, and come into Paradise, and to know Paradise, and to know the Garden whence man was drove out of, into the earth, out of the Image of God, out of the earth, into the Image of God again, and so in the Garden; so, do they follow Christ who lives in the Ninths of the earth, or not? Christ never claimed the Tenth in the time of the War, nor in the time of the Law, though *Melchizedek* that figure, and Priests had them; but Christ is the end of all figures.

And the Jews Law was standing in the dayes of the flesh of Christ when he was upon the earth; but when he was offered up it was finished, who went to his Father where he was before the World began, who saith, follow me who is the Captain of Salvation.

The young man in the Gospel which had kept the Law, he would offer up the Tenth; but he must offer up the ninth, that is a hard thing to sell his possession, he is a rich man, he would be willing to pay the Tenth; well this is but a touch of what might be spoken concerning these things.

The Church of Christ which is the Election in Christ, according to the foreknowledge of God, before the World began, which are Redeemed from the earth, and reigns upon the earth, as Kings and Priests; that witness the end of the War; and before War began, and before the fall was: in the Image of God, in the Dominion over all the Creatures, in the Wisdom of God, in the Power of God, and the end of the spoil, and to the end of the Law, and Priests that took the Tenth in the Law, and witnesseth the disannulling of the Command and Priesthood both: such be in Christ, such be the Church, and such doth not claim Tenth, that be in Christ, the Heir of all things, (mark that word) that Redeems out of the Ninths, for as I said before in the time of the Law, and the War, the figure, like unto the Son of God, was Tenth paid, but in the time of the Gospel Ninths given up, yea, all is given up to the Lord, and the earth is the Lords, and the fulness thereof.

And them that believe in Christ be in the Wisdom of God,

and so the Church never claims the Tenth which was in the time of the War, or Law, who are come into the Gospel, the Power of God, which ended the War, and Redeemed from under Law; and they never told people that they were robbers of Christ, that did not pay him the Tenth, and that it was his inheritance, which was the first Priesthood, and Christ ends the first Priesthood which had the Tenth: and ends the War, and Redeems people out of the Ninth to himself, who is the Heir of all things: Glory to him for ever.

And so Tithes doth not belong to *Cesar*, but to God, and so doth Ninth too, for since man was drove from God, the Commandment was, Thou shalt offer up the Tenth: but as men shall come to be Redeemed from under the Law to God, they come out of the Ninth of the earth and offer up all to God (for the Law served until the seed came) and so can say, all is the Lords, and comes out of the earth again, and reigns upon it, which is Gods foot-stool, and Heaven his Throne; so mark, men being drove from God into the earth; Ninth in the time of the Law, and in the time of the War, and the first Priesthood, and *Melchizedeck* the similitude, after that Order came, Christ, who Redeems men again to God out of the earth, as he was drove from God into the earth, fell from his Righteousness and Image, by transgression and disobedience; so by the obedience of Christ who is the Image of God, is man again brought to God, out of the earth: so out of the Ninth, and ends the first Priesthood that had the Tenth, and the Law by which they were made, and the Commandment disannulled that gave them, and ends the War, and the Tenth, and the similitudes; he who is after the order of *Melchizedeck*, Priest of the most High God, who yet liveth, who ends in Christ, who is the Heir of all things; and many more things I have to speak, which is as yet hard to be uttered, to this.

And *Levi* paying Tithes in *Abraham*, and Christ who came to end the Levitical Priesthood, is yet a Parable to all, but who believe in Christ, who was before *Abraham* was, or *Melchizedeck* took the Tenth of the spoil which was since the fall, for Christ ends the War, who is the Heir of all things (Mark,
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all things) which is more then Tenths, and takes all, and reconciles all things in Heaven, and all things in earth, in one, that destroyes the Devil and his works, and his things, and so doth not reconcile to those things, the Devils things, but destroyes him and his things, and he that destroyes him, and his things and works, reconciles all things in one: Things in Heaven and things in earth, so doth not reconcile to uncleannes but destroyes that which causes it, and so brings into Unity with God, and one with another, who is the Word, and Power, who is called the Sanctification, and Justification: and more is to be said in this, which as yet is hard to be uttered.

So Tithes was due by Gods Law to his Priesthood, which was made according to his Law, which had a Command according to his Law to take them, and Christ is the end of the Law to every one that believes, and those that believe are his Church; Marke here, Whether those that are the Believers goes into the Tenths? And whether or no they are come to Christ who Redeems out of the earth, and to are come out of the Ninth of the earth to God, through his Image Christ Jesus, who is the brightness of his Glory, and the expresse Image of his Substance? Christ Jesus who was with him before the World began, as I said before.

Well, seeing that Christ ended them that had Tenths in the time of the Law, and War, and ended the War and Law, by which they were made that took them, and the Commandment that gave them, to them, and ends the War, before the Law, and is the end of all Wars: who puts the fire, and the sword in the earth: and destroyes the destroyer, that causeth Wars: and brings peace on the earth, and good Will towards men: and his Ministers preacht the Gospel and the Kingdom of God, which hath no end, (Mark, the Kingdom of God, there is more in that) that followed Christ, that they preacht: and asked not for Tithes, for Tenths of the earth: that was Elested before the World began, that was Redeemed out of the Ninth, that witnessed the Kingdom of God that stands in Righteousness, Peace, and Joy in the Holy Ghost, and that sit in heavenly places in Christ Jesus: And you may read what

they witnessed in the *Hebrews*, among them that stuck in the Figures, Priests, Tithes and Offerings, which told them that the one offering was offered up, the end of their offerings and Priesthood both, that could not continue because of death, and Christ was come, the end of all similitudes, he remains a Priest for ever after the order of *Melchizedek*; and the Priesthood was changed that took the Tithes, and the Law was changed, and the Commandment disannulled: so when the Priesthood was changed, and the Law changed that gave them, and the Commandment disannulled, and men come up out of the Ninths to the heavenly gift, and did partake of the power of the World to come, and yet these things was but as milk among Babes.

Before Christ was offered up, they ought to pay Tithes, but when he was offered up, then they ought not, the Commandment disannulled, the Priesthood changed, the Law changed also, Was ended, peace on earth, and good will towards men: Election known before the World began, and men Redeemed to God from the earth, who had been drove from God into the earth: who had lost his Image by transgression and disobedience, who is brought into the Image by the obedience of Christ, who blots out the transgression, and finisheth sin, and reconciles for iniquity, and brings in Everlasting Righteousness, (Mark, Righteousness lasteth for ever) that Redeems men out of the Ninths, and ends the War, in whom *Melchizedek* the figure ends, and liveth not in the Righteousness of the Law of works, of the Priests that had the Tenth, and Command, that Commands the Tenth, but lives in Christ, and by him, and under him, who is the Treasure of Wisdom and Knowledge, that ends the Command, and Law, and Priesthood, and War, and Figures, and in him doth *Melchizedek* end, Christ who is the end of all things, and here is the Saints life, and the Churches head, that the gates of Hell cannot prevail against, who is the sum of all things, that ends Ninths, and Tenth.

And his Church is Redeemed out of the Ninths and reigns upon the earth, and preaches the Gospel, the Kingdome of God, (Mark, Kingdom) and preaches the Substance, the end
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of the similitudes, the end of the first Priesthood; the Law is changed that he was made by, and he also, and the Command disannulled that gave him Tithes, and here the peace on earth, and the good will towards men is known; for Christ is the Peace and Redeemer, and now he is come to reign, and doth reign among his Saints, who ends all similitudes and likenesses, and in him is no shadow, nor turning, nor winding, nor variableness, who is the Image of God, glorified with the Father before the World began.

For since man went out of the Image of God, and his Righteousness, has been the Wars, the first Priesthood, and the Tenth in the War, and the Tenth in the first Priesthood, and Figures, which Christ the Image of God ends the War, and Priesthood, and figures, and similitudes, and Tenth, and brings men up into the Image of God, and his Righteousness, and Redeems people out of the Ninth, and so to the end of the Tenth, and Warre; being come out of the fall up to God again, where peace is, redeemed out of the earth, and reigns upon it, and there is the end of that at present; and so much for that at the present.

And Tenth was paid from the Principle of God within them, for man transgressing the Principle of God within him was drove from God, but when the Law came which went over all transgressors, and transgressions, & answered the just Principle of God in every man, the Tenth was offered up in the time of the War, and Law, from the Principle of God within, and so is the Ninth from the Spirit of God within, the power of God, the Gospel, and where life and immortality is come to light, all is offered up to God: And man come up out of the earth unto God from whom he has been drove.

And from the Principle of God within, he did offer up the Tenth according to Law; for death reigned, man transgressing the Law of God within him, when he fell, went from the power.

The Devil went out of truth, tempted man out of truth, to sin, and so to death, and death reigned from Adam till Moses, and so the Law came by Moses, who saw the first transgression upon the earth: and so the law was added because

of transgression, which is called the higher power. higher then all evil doers, to which power every soul must be subject.

And *Moses* saw the blessed state of the creatures before transgression, before the Diuel and man went out of truth, and so man had the power within him before the transgression, the power within him, the law within him, and so the law was added upon him, called the law of works, because of transgression, and that served tell the seed came; and *Moses* saw the Prophet of God, he knew that the seed of the Woman should bruise the head of the Serpent; Christ Jesus should destroy the Devil and his works, the salvation of mankind.

And *Moses* the Prophet, God gave him that wisdom, to make the pattern, the figure, and *Moses* saw the time it should stand, and before it was; and the Prophet God should raise up like unto him, whom the people should hear, who should come to end it.

Now he that can read this, and see this, and hear this prophet which should end the pattern, types, figures, and shadowes, may read something; and he that hath offered up the ninth of the earth, and is come out of the ninth, by Christ the substance, redeemed out of the earth, and witnesseth sin and transgression finished, and the bond of iniquity broken, and Christ reconciled to him, and everlasting righteousness brought in, he witnesseth the end of tenths, and may speak something of what the tenths figured forth, and offerings, and Priests, that witness the seed, and is in the seed Christ, that hath bruised the head of the Serpent, (the Diuel that causeth war) he may say, a stronger then he is come that keeps the house, and that the strong man has bowed himself, and that the keepers of the house has trembled, and the earth shaken also, and that which is to be shaken, shaken, and that which cannot be shaken is appeared, and Christ is in him, and his body is dead because of sin, and he is the Temple of God, and Christ is in him the everlasting Priest, and Christ reigns, and the first covenant is ended, and the law of works which went upon the man which was under types, figures, and shadowes, to which his soul must be subject; but Christ is come, the end of the Law to every one that believes, the Bishop of the soul, Christ the power of God,
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and the everlasting covenant is within again, and he is come into a greater state then *Adam* was, in the beginning, he is come into the second *Adam*, into that which cannot depart from God, and all that be here, need not say, know the Lord from the greatest to the least, but are calling every one his neighbour, under the vine, and fig-tree, according to *Zacharias* prophesie, and the branch is brought forth, and stone upon stone, and ingravening is taken away.

Concerning Tythes since the dayes of the Apostles.

And as for Tythes, since the dayes of the Apostles, the Pope was the first Author of them; for as Christ said false Prophets should come, inwardly ravening Wolves, having the Sheeps cloathing, that is the outside in *Mat. 7. 24.* chapter, which *John* saw was come in his first Epistle, in chapter the 2. and fourth, which went forth from them into the World, and in the revelations, all that dwelt upon the earth, went after them, and Christ who said they should come, bid they should not go after them, and *John* who said they were come, told the Saints that they needed no man to teach them, but as the same anointing did teach them which was in them, and as that did teach them they should continue in the Son of God and in the Father.

So those that Christ said should come to his Disciples, the false Prophets, and Antichrists, *John* saw was come (one of his disciples) which went forth from them into the World; and in the *Revelations*, all that dwelt upon the earth went after them, and when they had got a head in the World, they turned against the Saints, and killed the Saints, that kept the Testimony of Jesus. *Mat. 7. 24. 1 Job. 2. 4 Rev. 13.*

And so in the eleventh of the *Revelations*, the witnesses were killed, and in the twelfth, the dragon was wrath with the woman, and she fled into the Wildernesse to be kept a time, and times, and half a time, to be fed, and the man-child was caught up to God, and the dragon made war with the remnant of her seed; so here is the true woman, the true Church fled into the Wildernesse, and the Dragon gave his power to the Beast, in the thirteenth of the *Revelations*, the Beast made war with the Saints, that kept the Testimony of Jesus

Jesus the spirit of Prophecy, the true Ministers, and killed them, and overcame them, and when he had overcome the Saints, power was given to the Beast, over all kindreds tongues, and peoples and nations.

So he had power over the naturals, Hebrew, Greek and Latin, called the Original, Orthodox men, and killed the true Ministers which kept the testimony of Jesus, the spirit of prophecy; then he having power over all kindreds, tongues and Nations, then deceit spread it self over all nations, the true Church being in the Wildernesse, and the man-child caught up to God; and then came up the Beast and his names, markes, and hornes and images, who was in the Dragons, the Devils power, and compelling to worship, and set up his lying signes, and wonders, and has power over the tongues, to order them, here he has his Schooles, and colledges, to order them as he will, the naturals, that killed them that was in the spirit.

And then the Whore got upon the beast, the false Church, the false woman, the Whore, in the Dragons power: after the True Church was in the Wildernesse, and all Nations drunk her cup of Fornication, before they could be married; and the Kings of the earth drunk her cup of Fornication. Then did the Kings of the earth make Nations to bend, and the sheeps cloathing to be put upon them, for she hath reigned over the earth: This fenced city, this false Church, this Whore, where all the blood hath been shed about Religion, Church, Ministry, and Scriptures, in the whole Christendom, among them called Christians, since the dayes of the Apostles, and Christ who wrestled not with flesh and blood, struck not at creatures, did not come to destroy mens lives, but to save them; and the Apostles that followed him, wrestled with Principalities and Powers, and spiritual wickednesses; and brought the creature into the liberty of the sons of God.

And Christ destroyed the Devil, and his works, and death, which had its authority in men, and yet saved mens lives; he did not cause any to be put in Prison, neither did he put any in Prison, though they Blasphemed against him, nor the Apostles neither, but destroyed the Devil and his works, and death,

death; where he had his Authority, which caused men to Blaspheme, and saved the man: and the Apostles wrestled with spiritual wickednesses, and rulers of darkness, which caused men to Blaspheme; and brought the creatures into the liberty of the sons of God, and such came to know the Redemption of the body.

But this false church, this great city, this woman, this whore which hath made all Nations drunk with her Fornication, the Kings of the earth, wrestleth with flesh and blood, destroyes mens lives (if any one come within her city which is fenced) though they have the sheeps cloathings, yet destroying mens lives, stocking, whipping, and imprisoning, killing, racking, cutting off ears, wrestling with flesh and blood; drinking the blood of the Saints, killing the creatures in wrestling with principalities, and powers, and spiritual wickednesses, and rulers of darkness, in high places, and so followeth not Christ and the Apostles, who are the inwardly ravengers that went out from them, which is the Whore, for a whore goes from something; the children of *Israel* when they went from their God, they whored; so when these went from the Apostles, they whored, and all Nations hath drunk the Whores cup.

And so the Inhabitants of the earth which hath drunk the Whores cup, have the sheep cloathing, but not the sheeps Nature, (which never worried, swine, nor dogs, nor goats, nor lyons, nor bears) so instead of saving mens lives, destroyed them, and instead of bringing creatures into the liberty of the sons of God, hath killed the creatures; and this is like neither Christ nor the Apostles, but quite contrary, out of their power, in the Dragons power, devourers, murtherers.

And so this Whore sits upon the waters, and the waters are Peoples, Nations, Tongues, and Multitudes, as you may read in the *Rev* 17. and 18. chapters. Now, Mark, Nations are waters, and Peoples are waters, and Tongues are waters, Orthodox men which are called the Pillars of the Church, she suffered them to live, this false church, this Whore which hath drunk the blood of the Martyrs, Prophets, and Saints; so killed the true Ministers, and so these

wire them that have set up their Schools and Colledges, to make Ministers, and their Tenths, since the dayes of the Apostles, who was not of man, nor by man, but by the Will of God.

And again, the Judgment of the great Whore should come, this false church, and the mystery babylon confounded, and the Beast taken, and false prophets, and the old Dragon, and cast into the lake of fire, and the man child brought forth to Rule all Nations with a Rod of Iron, and the Lamb and the Saints shall have the Victory; and the Lambs Wife known again, and the Everlasting Gospel preacht again to all Kindreds, Tongues, and Nations; to all that dwell upon the earth.

What may the Tongues say, have we not had the same all this while? and the Beast, and the Dragon, and the prophets, and the Beasts names, several images, and marks, that is in the Nations, who hath power over all Kindreds, Tongues, and Nations? I say no. you that are inwardly ravened, went forth from the Apostles, into the World, you went from the power, and so from the Everlasting Gospel, which must now be preached again to you; and this is hard to be believed with the Tongues, and false church, the Whore, as it was among the Jews at the first, Going forth of the Gospel.

And so now the Gospel is going forth to all Kindreds, Tongues, and Nations, and Life, and Immortality, is come and coming to light, and the Everlasting Gospel preached again freely, without a Bagge, or Store-houfe for Tithes, which the first Priesthood had. And the thirst is risen in people, and to that which they ravened from, is people come and coming, and the Lamb and the Saints shall have the Victory; the Bride and the Lambs Wife is witnessed and shall be witnessed, the True Church is known again, he that was dead is alive, and shall live for evermore.

So all these names, and marks, and horns, and Images, and several Crowns, in the whole Christendom, is among the inwardly raveners, and how should they be otherwise, when they ravened from the Spirit of God, in which stands the Unity, and Fellowship, and Bond of Peace.

So they have set up Tithes, which ravened from the Spirit of God, from the Apostles: they could not set them up among the Apostles, but went forth from them into the World, and set them up there, and the old *Masi-boufes*, East, and West, which they call Temples, or Church, with a cross on the end of it; they went from the Power of God the Cross of Christ, whose bodies were not the Temples of God, but the synagogues of Satan, the Murtherer: who has killed one another about Church, and Ministry: and prisoned till death for Tithes, and haled before Courts, and Sessions, and Assizes: the chief Magistrate in many places hath taken the Tenth, of the Tenth, which the Pope was the first Author of, set up in the World by the beasts, and Dragons power, and the great Whore, and false church, when the True Church went into the Wildernes; But as the true Church comes up again, all these things are fathomed, seen, and felt over, which hath got up since the dayes of the Apostles; and this is but a touch of what might be spoken concerning these things.

And so Tithes hath been set up by the laws of men, which they have invented, since the dayes of the Apostles; among them which went from the Apostles, for the Apostles witnessed the end of the Law of God, and Commands and Priesthood that took them, as in the *Hebrews* 7th. chap.

And so these that have taken Tithes in the whole Christendom by the Law of men, and invention, hath not gone according to the Law of God, for they were to have a Storehouse, and all the Widows, Strangers, and Fatherless, were to be filled, and eat, that there might not be a begger among them: and this provision the Law made, when Tithes was the Lords, the Tenth; and he would make the Ninth serve *Levi* the Priest, and give him enough, and all Widows, Strangers, and Fatherless; for men was in the unreasonableness till the Law came: in false measures and weights, but Christ the end of the Law Redeems men out of the Ninth and the Law answers the reasonable Principle of God in every man, which is Just, Holy, Good, and Perfect, so the Law goes over all, and lets see the first transgression, and goes over all transgression, and that is the Higher

power to which the Soul must be subject, whether in the hand of King, or Supream; and this is not like the Heathens Inventions, or Statutes.

Now the Apostles witnessed the end of the Commandment, that gave Tithes, and the Law, by which the Priesthood was made that took them. Therefore, they that went forth from the Apostles into the World, set up Tithes, where there is no Store-house for the Fatherles, Widows, nor Strangers, in the whole Christendom; but Priest goes away with all, and and it may be, Pope or chief Magistrate has the Tenth, of the Tenth; and Widows, and Strangers, and Fatherles, crying up and down the streets, and Steeple-house doors for bread, at the old *Mas-House* doors, that it is a shame to see them.

Though men talk of the Gospel, and of the provision of the Gospel, yet they are not come to the provision of the Law, that provided to them all, in practice, and life.

And what haling before Courts, and casting into Prisons daily by the Priests and Impropiators, for Tithes? And what cryes the people? We must give you Tenth, and we must be in the Ninth; Are you Ministers of the Gospel, and no Store-house to relieve the Widows, Strangers, and Fatherles, that there might not be a begger amongst us? And you cry you have a Law to give it you; but cry the people it is not like the Law of God, that Widows, and Strangers might be filled as well as you; you are them that went forth from the Apostles into the World, from the Gospel, and Law both, of God.

The Apostles preached the Gospel, and brought people out of the Ninth, to offer up the Ninth, and all, to the Lord; and so it shall be now, as the false prophets Beast, and Dragon is taken, and the Judgement of the great Whore is come, and the Everlasting Gospel preacht again to them that dwell upon the earth, which was among the Apostles.

People shall come out of the Ninth of the earth, not onely the Tenth, but all to the Lord, for the earth is the Lords, and the fulness thereof.

These that hath set up Tithes since the dayes of the Apostles, are them that are inwardly ravened, that went from the Apostles into the World, which now by the power of the

Lord

Lord God, are comprehended and fathomed.

So Tithes to *Melchizedeck* in the time of the War, and Tithes in the time of the Law, and all the Tithes of the land was the Lords, and he would make the Tenths of the earth give the Priests, Levites, Strangers, Widows, and Fatherless enough, and fill them, that there should not be a Beggar among them, and the Ninths would give the other enough; and those were offered up according to the Principle of God in people, which answered the Law of God; and the Commandment that commanded them.

Now Tithes since the dayes of the Apostles, set up by them that went from them, inwardly ravened, hath been invented, and not set up by the principle of God within; So here is Priests, and Impropiators, Kings of the earth, and Pope hath got them; and Widows, and Strangers, and Fatherless starving abroad; and yet these Priests will be called Ministers of the Gospel, that takes Tenths and keeps people in the Ninths, which they have invented, and their mother, the great Whore, the false church, and calls them a Gospel maintenance, which are not like unto the Apostles, but contrary to the Law and Gospel both; and all people are nor blind that they cannot see.

For the tenths was offered up in the time of the war, and law, but the ninths comes to be offered up in the end of the war, and law, and types, figures, and shadowes, by such as comes to the Kingdom of God; for they that preach the Kingdom of God, and the Gospel, doth not take the tenths of the earth; and this is but a touch of what might be spoken concerning these things.

And so Tythes is not the Ministers of the Gospels homage, as thou Dr. saith, in thy ninth page; for Tythes is not the Ministers of the Gospels homage, who brought people out of the ninths; but it was the first Priest-hoods, which Christ the second came to end, and redeems out of the ninths, up to God, out of the earth, for ninths and tenths hath been since man was drove from God, into the earth; but the tenths has bin the Popes homage, and held up by his lawes, in the whole Christendom, provision for his Church, since the dayes of the Apostles, that the true Church went into the Wilder-

ness, and his Ministers, and the inheritance that he hath given to his Teachers, that hath got the Sheeps cloathing, that went forth from the Apostles, inwardly ravened, and set up first by his law, and persecute people if they would not give them, and put them into prison till death, and hale them before Courts, which is not the work of the Ministers of the Gospel, as thou may read in the *Acts*, and *Epistles*.

And thou sayest in the same page, that to imploy Tythes to any other use, then to maintain Ministers of the Gospel is sacrilege, for they are due by God, and holy to himself, so to give them to any other then Ministers of the Gospel, or to such as set Ministers to preach, because they are sick themselves, and cannot preach, it is sacrilege to put them to any other use.

So then thou hast made all the impropiators robbers, and the Pope, and all the chief Magistrates, and Kings that take the tenths, robbers, and the great men that takes the Tythes, robbers; now I say they have no more due to them, then the Ministers, nor they, then them, but is quite contrary to the Ministry of the Gospel, to keep people in the ninth, that they might have the tenths, and having no store-house for them, that all the strangers, fatherless, and widowes, might be filled, as well as the Priests, *Deut. 14* and *Mal. 3*.

But if you had store-houses, and did fill all the Fatherless, and widowes in the whole Christendome, yet we which are Ministers of the Gospel must deny you, and the first Priest-hood that took them; we that are one with the Apostles, that brings people out of the ninth, that they may be redeemed out of the earth, up to God, for since men was drove into the earth from God, was tenths set up by the command of God, which Christ the Saviour of the World, redeemes up to God again, out of the earth, for tenths was a figure in the time of the law, and Christ, who was made under the law, redeemes from under the law, ends the law, and the figures, and the war, and brings people to reign upon the earth, and such be elect before the World was made, of his Church, of his body, he is the head.

Now

Now Tythes which been invented by the inwardly raveners, that went out from the Apostles, by the beast, false Prophets, and false Church, since the true Church went into the Wildernesse, and since the true Ministers hath been slain by the Beast, and their blood drunk by the whore, and so deceit spread over all nations; and as the Apostles was to go with truth into all Nation, so the beast, false Prophets, and great whore, and old dragon taken and cast into the lake of fire and their flesh burnt, and the everlasting Gospel shall go forth again to all nations, tongues, and people, to all that dwell upon the earth, and so truth shall spread it self over again.

So mind these three states, and what age you are in, that you may discern the time, and seasons which be in the Fathers hand, how that people shall come out of the ninths, and tenths, which has been invented by them, that were inwardly raveners, that went forth from the Apostles, and how that people are coming to that which they ravened from, whereby the power of God, the Gospel is felt, and life, and immortality is come to light, and the thirst is risen among people, who shall have the waters of life freely and the marriage of the Lamb, the Church is known again, the manchild is brought forth to rule all nations, with a rod of Iron, for they have been waters, and tongues, and multitudes, and that which has been called the original among the inwardly raveners, the tongues, but not called so by *John*, nor any of the Apostles.

For all the earth was of one language before *Babel*, and *Pilate* set the languages over Christ, and *Luke* doth not call that the original, for *Pilate* did not know the Scripture, and the Beast, and the whore hath been upon the tongues, which hath killed the Saints, and *John* in the *Revelations* did not call that the Original, for *John* saw well that tongues were waters.

But they had the Original which was killed by the beast, and the whore, and this hath been the language since the beast, whore, and dragon hath reigned, and the true Church hath been in the Wildernesse, and the true Ministers killed; but I shall tell you, in the beginning was the word before beast,

beast, false Prophets, dragon, great whore, *Pilate* and *Babylon*, was; and *Abides* when they all end, when they are not, so that I declare unto you that which was in the beginning, the word of life that you might have fellowship with the Father, and the Son, and with us.

And who are in this, are out of ninths, and tenths both, in which all figures, ends, types, and shadowes, ends, and by which word, all inventions of men are thrown down.

And so taking away tythes, is but robbing, as they call it, the Popes Church, the false Church, which set them up, but not according to the Law of God; which was not according to the Law of God, nor Gospel, and have not given them; according to the Law of God, had they done it there had not been a begger in Christendome, for the Law made that provision, but the Gospel is above the Law, which redeemes people out of the ninths, opens the heart of people.

So they are pitiful poor, and silly, that are talking of the tenths, in this the day of the Gospel; the Lambs power, and his marriage, and the comming up of the true Church out of the Wildernesse, judging the false Church, and great whore which is got up since the dayes of the Apostles, which hath fulfilled Christs words, and Christs words must be fulfilled, as in *Mat. 24.* who saith every tree that bears not fruit, must be hewen down, and cast into the fire, which scripture is fulfilling, to destroy the false Prophets, and yet save the creature, who wrestleth with the power of darknesse, and spiritual wickednesses, and not with flesh and blood, such have spiritual weapons; but they that ravened from the spirit of God, lost the spiritual weapons, and so got *Caines*, which hath guarded the great whore, which has killed the Saints with *Caines* weapons, *Cain* killed *Abel*, and built a City, and so who ever comes into this great City, where ninths and tenths, and inwardly ravens are, false Prophets, great whore, the false Church, old Masse-houses; they must look to have their flesh and blood wrestled against where the dragons flag, and the whores golden cup is holden forth.

Now look over whole Christendome, you may see what hath

hath got up since the dayes of the Apostles; and what a fenced City here hath been, and how it is fenced, and how the blood of the Martyrs hath been drunk in it (which keeps the Commands of God, and the Testimony of Jesus, which hath the Spiritual) weapons and how many this great Whore hath put to death by her weapons, this false church, the Lord open your understandings that you may see to the dayes of the Apostles, who said, that the ages should come that God would shew forth the exceeding Riches that was among them, as you may read in the *Ephesians* the second chapter; And these ages are come, so here is a distinction betwixt the Ministers of the Spirit, and the ministers of the great Whore, which ravened inwardly from the Spirit of God, which hath had the sheeps cloathing, which beast and great Whore hath been in the Dragons power, killing, and murdering, which City hath been filled with violence, and blood.

But the power of God over all this is gone, over all this is felt, to the dayes of the Apostles, what state they were in, and what state hath been since, with that we see to the beginning, with the Word of God, which was in the beginning.

De Wor page the seventh, Thou sayest thou shalt not muzzle the mouth of the Ox that treadeth out the Corn.

Answer. We say so, where he gets out Corn, not to muzzle his mouth: but let not the Ox eat where he doth not tread out the Corn, let him not transgress; all this is nothing to Tithes; for we do not read that the children of Israel, the Priests, was to take Tithes of any, but of the children of Israel, not of the *Gentiles*; & we do not read that Christ set up a Law, or the Apostles, that they should take the Tenth of the *Gentiles*. but man being drove from God into the earth; A Virgin shall bare a Child, which by interpretation is *Immanuel*, God with us, and I will give him for a light to the *Gentiles*. and for a new Covenant to the house of Israel, and to the house of Judah; and many of the prisoners have shewed themselves forth, man drove from God, man brought to God again.

De Wor, Let him that is taught in the Word, communi-

case to him that teacheth in all good things, Gal. the sixth chapter.

Ans. We say yes, let him that is taught, do it, but he doth not say, he that is not taught; Therefore this condemns all the Priests since the dayes of the Apostles, who would have from them they do not teach, contrary to the Rule of Scripture, and Doctrine of the Apostles, and cast into Prison those they do not teach, these serve not the Lord Jesus Christ, but their own bellies, and teach for filthy lucre, which they ought not, who would have all good things communicated to them, from them they do not teach.

So he that is taught in the Word, communicates to him that teacheth in all good things; Mark this just Rule, He that is taught, he that teacheth: so every one maintain his own Minister, that will have one. And be not deceived, God is not mocked, for that which you sow, that you shall reap: sow to the flesh, you shall reap corruption, sow to the Spirit, life Eternal; and they that are inwardly ravened cannot sow to the Spirit, but sows to the flesh.

Therefore you may look in whole Christendom, what a Field of corruption there is to be Reaped, and what unreasonable Ministers there is, that will bring this Scripture, and say, That he that is taught in the Word, let him Communicate to him that teacheth in all good things, when they never taught him; hath not taught him in the Word, yet will have good things Communicated to him; whether these be not unreasonable wolves in sheeps cloathing, who will take creble Tithes of him, and hale him before Courts; if it be a hundred or two hundred miles, and then cast him into Prison: and then bring people the Scriptures for a Cloak, and denying the light within, which they should see withal.

So such are transgressors of the Doctrine of the Apostles, which takes of them which they have not taught in the Word, neither do they preach the Word which was in the beginning, which ends the Priests that had the Tenth, and wresteth the Scriptures: and this is nothing to Tenth, and no where Tithes is Commanded in the

New Testament, but onely as Christ said, ye ought to do it before he was offered up: but when he was Sacrificed up, it was finished, and the Priesthood that took them, the Law, and Command, they Triumphed over them.

And *Ananias*, and *Saphirab* makes nothing for Tithes, and Christ being hungry, they fed him, &c.

And Christ sent forth his Disciples without Bag, But what did *Judas* Bag signifie? That Steward, that Betrayer? Are not all such as invented Tithes, and so greedy after the Bag, of the substance of *Judas*, that will cast into Prison, and betray the innocent in Courts, and take treble of them, going with *Judas* Bag, and eating and drinking damnation to themselves? mind what *Judas* his Bag figured forth, that betrayer of the Just; and mind how all the Ministers in whole Christendom goes forth now with gold, and silver, and purses, and Tenths, and yet they say that Christ sent them: and will not go without it, and have great Parsonages: And mark, who betrayed him, but him that had the Bag; and if Tithes had been Christs inheritance, why would he not take them, when upon the earth?

Dottor, If we sow unto you Spiritual things, it is least if we reap of your carnal things.

Mark, Here is to you, to you that we sow too, to you, not to them they did not sow too; now these will take the Compulsion, and Law, and go to the powers of the earth, and take treble Tithes, and cast them into Prison, that they have not sowed Spiritual things too.

Now if we sow unto you Spiritual things, it is the least to Reap of your carnal things. I say yes, this is to them that are sowed to: So I say as I said before, let every one maintain his own Minister: So the Apostle saith, have I not power to eat? have I not power to drink? for when Christ sent forth his Ministers, what was set before them, that they might eat, and bid them enquire who was worthy in to what Town soever they went; but did not make a bargain with them for their lives time, and compel all to give them meat, which did hear them, and did not hear them, which they did not sow too, nor Minister too.

He that plants a Vineyard, eats of the fruit of it, keeps a Flock, eats of the milk of it: (Mark here) he hath threshed, and plowed, and planted, and laboured, and gotten a Flock: But mark, how Christendom lyes like a Wilderness, sow Spiritual, reap carnal, keep a Flock, eat of the milk, shalt not muzzle the mouth of the Ox that treadeth out the Corn, so they need not go to the powers of the earth; but the Flock will give them milke, and the Vineyard give them fruit, and reap carnal, the Ox meat, and there is no allowing to Magistrates which hath made no Vineyards, nor sowed Spiritual things, nor gotten out the Corn, where they have sowed Spiritual.

Now they reap corruption, which sow to the flesh, though they may have taught the people 40 years, yet they say, the people are carnal; and so run and tell the Magistrate with a Petition, that the people are carnal, so these Teachers were never sent out by the Father to plant Vineyards; but by the will of men, and so shames themselves and the people both, which are called Christians.

And though the Apostle said, have I not power to eat, have I not power to drink, yet he did not say, have I not power to take augmentations, and Tithes, and glebe lands, and stipends, and to take treble Tithes of them, and cast them into Prison, that they did no work for, which they have not planted, yet these will use their power to eat; but the Apostle said, he would not use his power, but keep the Gospel without charge, and so lose not his glorying; so you have lost your glorying, and so have brought a great charge upon the people since the dayes of the Apostles, who are out of the Gospel, the power of God; for if you had been in it, you had brought glad tydings to the Nations; And had not been like Lucifer, that makes the World as a Wilderness, and opens not the Prison houses, but puts them into Prison; and this may you and Christendom read *Isaiah* the 14th chapter.

Doctor. So they that sacrifice at the Altar, were partakers of the Altar, and they that Ministred at the Temple, lived of

of the Holy things; they that preach the Gospel, lives of the Gospel.

The Altar and Temple is down, and the Holy things about it; and the Priests, and the Tenth, and the Sacrifices, and Offerings, and they that preach the Gospel; they live in that which brings people out of the Ninths.

And had you troden out the Corn in the whole Christendom, the Wheat had been up before now above Corruption: and had you sown Spiritual things, life Eternal had been reaped, and a harvest before now; And had you been them that preached the Word, you would have been Communicated unto, by them you had taught, so that you would not have needed means of others, by such cruel doings: And had you kept the Apostles Doctrine, and Christs, freely received, and freely give, you had been like the Lillies: out of the *Gentiles* steps, and other things would have followed, & them that would not have received you, shake off the dust of your feet against them, like the Apostles; and had you planted vineyards, you might have eaten the fruit: and gotten a Flock, you might have eaten the milk: then you need not have ravened up and down to Magistrates with Petitions, to make them your pack-horses croaking under them, like the frogs.

Now Christ hath Redeemed people out of the Ninths, if he would have lived in the Ninths, he might have had a hole, and a nest; but he had not wherewith to lay his head; read the Parable; and if you had preacht the Gospel, which opens peoples hearts, you need not carry the Bag, nor provided, but have been as the Lillies; and Christ might have had a Store-house, to have put his head in, if he had had the Tithes; but he ends Store-house, Ninths and Tenths, and brings people to God, to the power from which they were driven.

Doctor. The Labourer is worthy of his hire, *Matth. 10. Luke 22.*

Wesay yes, he that hireth a man is worthy to give him his wages, and the workman is worthy of his meat: he that sets him at work, is worthy to give him his meat. But

would not Priests, and Professors say, it was unrighteous for one to come and bring these words to him, and would have money and meat of him, which never set him on work, nor hired him? Would they not say, he was a Minister of unrighteousness, not according to Law, nor Gospel, that sues him at the Law, and casts him into Prison, and takes treble of him whom he never hired, nor set at work? Is not this the Dragons power, and the Ministers of unrighteousness that do so? And is not this Gods power that saith, the labourer is worthy of his hire, and the workman of his meat? and it is a just thing to give it them; so to take meat and hire of them that did not set them at work, is not this lying, and bringing the Scripture for a Cloak? And saying, they are Ministers of the Gospel, and cast into Prison till death them that do not give it them, are not these Usurpers?

And what did *Ananias* and *Saphirahs* keeping back part signifie? Is the lyar that lodgeth in the earth, which was overtaken? Now apply that, and know the application; for none of the scripture doth uphold the Tythes of the Pope, got up since the dayes of the Apostles, but speaks of things in their place.

And whether or no these actions, and doings, doth not shew the false Prophets, going with Sheeps cloathing upon their backs, and how men are covered with fig-leaves? but now in the light openly seen.

And the *Leuites*, and Priests, and Widowers, and Strangers, and fatherlesse, that was to be fed with the tenths, had places to lay their heads in, but Christ, which redeems out of the ninth, has none.

And the Apostle gave forth an order to *Timothy* and *Titus*, what Ministers ought to be, must be proved, and tryed, they must be blamelesse, and not self-willed, nor soon angry, not given to wine, no strikers, not given to filthy lucre; so then they must first be proved, and then they must Minister; for after his discease, he saw that grievous Wolves would enter in, which would be covetous, and teachers for filthy lucre sake; and the Apostles saw the perious time coming on, that men should be lovers of them-

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themselves, and covetous, this he told *Timothy*, &c. therefore gave an order to prove them, and to try them as you may read, the first Epistle to *Timothy* 3 chapter, but what strikers are got abroad? blameable men, covetous, greedy of filthy lucre, impatient, brawlers, brawling in their pulpits.

And so if Monasteries, Abbies, Nunneries, Mafs, evening songs go down; why not Tythes? Did not he that set up one, set up the other, by the unrighteous law? And why should the Priests, they which be of the *Jesuites* tribe, wear black coats, but you may say people people begins to see us, and we will go change our coats, take the means, & deny the work? and when the one falls, why doth not all with it? When the *Jesuites* fall, why doth not Schooles, and Colledges, Tythes, and Mortuaries, and Glebe-lands, *Easter* reckonings, *Midsummer* dues, the old Mafs-houses, and the Crosse? Have not these the Merchants of *Babylon* made, Merchandize of people souls, of their bodies, Beasts, Sheep, and all they had? And is not this the whore seeing Christ came the substance of all true types, figures, and shadows, who made all things new, ended the tenths, and Priests both, and all fell down with it, when the Law fell, and command fell? And hath not all these been the blind guides, which hath been in the Tythes? and the blind leaders, which hath run at peoples, flesh and blood, and creatures? Who should have run at the powers of darknesse, and wrestled with that, and brought the creatures into the liberty of the Sons of God.

And hath not all these that destroyes men in prison, and haleth them before courts, whom they do not work for, have been charmers for their own bellies, and for filthy lucre, and covetousnesse, and tenths of people, and keep people in the ninth, & worries the Lambs, like bryars, and thorns, and with their unclean feet usurp the place of the Apostles, who were preachers of the Gospel, that hath been in the chair of *Judas*, of covetousnesse, betraying the just? which of them all will prepare themselves to preach, without bag, or lucre, in hunger, and thirst, and fasting, and tents as the Apostles did? and be like the lillies, not take

take thought what to eat, or what to drinke; or to put on, or what to speak, as Christ commanded?

So the reformed Church, the Church indeed, is out of all these gleabe-lands, *Easter reckonings*, *Midsummer dues*, & you that go about to reform Churches, it is but to change colour; for the true Church is a Church of itself, which Christ saith, he is the head of, without spot or wrinkle, and blemish, purchased with blood and such things; for they are got up since the true Church went into the wilderness, and are not agreeable to Law, nor Gospel; and do you not believe that all the Bishops Lands, first set up by the Pope, that it was all given for the worship and service of God? The Papists did believe it, and the Bishops and Priests in England did believe it: and the same set up Tithes, and do you not believe it, that the Priests, and Professors doth believe, that the powers of the earth doth give them that, for the worship and service of God, which was first set up by the Papists, and not yet plucked down, but upholden?

For was not that first given to the Church, this false church, this false woman, the whore, since the True Church went into the Wilderness and denied by the Church in the dayes of the Apostles? *Heb. 7.* hath not all these that went forth from the Apostles, that inwardly ravened, offered the strange fire? and been in the worship of the Dragon? out from the Worship of God, in the Spirit, not like to worship him in the Spirit when inwardly ravened, so swallowed up in the earth, *Core* like; for their offering is but as the cutting off a dogs neck, or as if they slew a man, being inwardly ravened from the Spirit of God, which should offer up the Spiritual Sacrifice, in which Spirit God should be worshipped:

All the whole body of these in Christendom, both maker, and Minister, and setter of them up, which hath been of men and by men, of them owned, and heard, hath not these made up a great City, fenced with the weapons of them that are inwardly ravened, who hangs out *Cains* Flag, who are from the Spirit of God, and turneth against them that hath the Spirit of God, and killeth them? and which

which makes the Word of God of none effect, which has set up the Tongues, for the Original which was in the beginning, before the many Languages was.

And how are all Nations drunk with the Whores cup, and sick, and vomit, and spewing out that which is naught? first transgression, inwardly ravened, then sick, and then vomit and spew, and then go among the false physicians; for none comes to the True Physician, but they that come to that they were ravened from, and there they find the True Physician.

Did not Doctor *Burges* take Tithes, and gleabe Lands, and Easter reckonings, and Midsummer dues? Is he against the Bishops lands, because the *Parliament* hath taken them away? Would he not cry them up to be for the service and worship of God, if the Magistrate would see them up again, and give them thanks?

And was not Tithes, gleabe Lands, Easter reckonings, Midsummer dues, old Mass houses, Schools, and Colledges, and their Mortuaries, and their Tenth, set up by the Law of men since the dayes of the Apostles, The Magistrates Tenth, out of the Tenth? now was not this set up by the Law of men? And as men come into the fear of God, and deny themselves, and know the Churches state, as it was among the Apostles, by the power of God, throw down all these things again, set up by the Law of men, since the false church hath been up, Beast, Dragon, and false prophets; and the True Church in the Wilderness: do you think she shall not come out of the Wilderness again? And the Man-child Rule, who was dead, and is alive, and Lives for evermore?

And another thing Doctor *Burges* mentions; They sold their Lands, and laid them down at the Apostles feet.

Where did ever any of the Priests, and teachers (got up since the dayes of the Apostles, made by the will of men) any of their hearers do so to them, as they did to the Apostles, which was in the power of God, which opens their hearts, and as I said before, brought them out of the Ninth? They must come into the power which brings people out of the Ninth before they do so, for the Law brought up Tenth; and I will make the

Tenths of the earth serve the Strangers, Widows, and Fatherless, and Priests, that must change, and could not continue, because of death, which the everlasting Priest ends them, which everlasting Priest remains, which brings people out of the Ninth; and there the Mystery of God is known, which ends all types, figures, and shadows, and parables, in which they all end.

For these that say they are Ministers of the Gospel, and have the Gleabes, Easter reckonings, Midsummer dues, and Tenths, and have the Augmentations provided for them, how do these plant Vineyards, and tread out the Corn, and Plough, and Thresh in hope, to be made partakers of their hope, and sow Spiritual, and keep carnal? None of all this need be, if they were such Ministers, that planted Vineyards, and sowed Spirituals, and taught the Word of God which was in the beginning, which opens the hearts of people.

Thou sayest in thy seventh page, that Gleabes is not to be sold from the Churches, but they must be employed for the maintenance of the Ministers of the Gospel.

Ans. Yes, for they are set up by the Popes, both by the old Mase-houses, and the Gleabes, and maintains them idle, with other things given to them, and keeps them from labouring, threshing and ploughing, who hath ravened from the Spirit of God, and went forth from the Apostles, so from the Spiritual weapons they should work withal, but onely the earthly tools set up earthly Temples, and Schools, and Colledges, to make Ministers, which is not the Temple of God, the old Mase-houses East and West, with a cross on the end of it, which were made by men, and not by the Will of God.

But them that witness their bodies the Temple of God, and comes to the power the Apostles were in: denies the old Mase-houses, which inwardly raveners have invented, and denies them that are made by the will of man, they do that are made by the Will of God, and preacheth forth freely, as they have received freely; Though they have power to eat, and power to drink, yet in many places they will not use their power, them that plant Vineyards, and eat of the milk of the Flock, and keeps the Gospel with-

out charge: but why do the Ministers made by the will of men, say that the people are carnal, in their Petitions, and in their writings, and yet will have means of the carnal people, and Petition the Magistrate for means from them, and sue them in Courts for it? they should eat of the milk of the Flock; but is not this to shew that they wrest the Scriptures, and make it serve their own ends?

And since the True Church went into the Wilderness, they set up their Steeple-house to be one; and since the True Cross, the power of God hath been lost, they have set up a wooden one, on the top of it.

And since the True Ministers hath been lost, which were made by the Will of God, they have set up Schools, and Colledges, to make Ministers in their own wills; and since the Power of God hath been lost, which is the Gospel, they have put the four Books *Matthew, Mark, Luke, and John*, for the Gospel; the false prophets, that inwardly ravened, that got the sheeps cloathing, have put that for the Gospel, and went forth from the power of God; the Gospel being inwardly ravened.

And since the Word of God hath been lost from man, they have put the Scripture for it, the Words of God; as in *Exodus* God spake all these Words, and every Word of God is pure, saith the Prophet; and he that addeth to these Words, saith *John* in the *Revelations*. and my Words saith Christ; not the Word of God: so the Words of God are the Scriptures of truth learnt of God; but Christ is the Word, which was in the beginning, before the Words were spoken: who comes to fulfil the Words of God, in whom they end.

And since men hath ravened from the Spirit of God, which should offer Spiritual offerings; they invented these Easter reckonings, Midsummer dues, and such like: but now are they discovered.

And the cry hath been in this great City, by Beast, Dragon, and false prophets, great Whore, and the teachers under her, and professors; prophecy is ceased, Revelation is ceased; And how should they say, Revelation was standing, or Prophecy standing? When they are

inwardly ravened from the Spirit of God, which doth inspire, and reveal, And to hear the voice of God; there is no such thing now, cry people; Now how should they hear the voice of God, who are inwardly ravened? So no Ministers made by the will of God now, but by men, by Schooles, and Colledges.

But who are come to the spirit of God, they ravened from, knowes revelation, and inspiration, and hearing of Gods voice, and not of men, nor by men are they made Ministers, but by the Revelation of Jesus, as the Apostles witnessed, and are come to that, which hath gotten the great Whore, Mytery *Babylon*, Beast, Dragon, false prophets, betwixt them and the Apostles, with the power of God, and are come over them with the power, that the Apostles was in; Glory in the Highest for ever.

And so when they inwardly ravened, and went from Christ the Everlasting Priest, they set up other Priests made by men, and heard them, instead of Christ; and when they inwardly ravened, and went from the Apostles, from the annointing within, which did teach them, and needed none other to teach them, but as the same annointing did teach them, to continue in the Son, and in the Father: so not in the Peace, Christ the Peace, but are such as destroy, and worry one another about Easter reckonings, Midsummer dues, Tithes, and Stipends, and Augmentations, and worry their Hearers for Tenths; such are like them that *Micah* spoke of, in the third chapter, That brings people all on heaps, that must be ploughed up like a field, out of the Apostles Power and Doctrine, out of the Prophet *Micahs* Spirit.

The first Priest-hood, was a type of the everlasting Priest-hood Christ Jesus, the law without, a figure of the Law within, the first covenant was a figure of the everlasting covenant, which first covenant, stood in types, shadows, and figures, for the bringing in of a better hope; so we witnesse the better hope come in, and the end of the other; and the offerings in the first Priest-hood was a figure of Christ, the everlasting offering, who offered up himself through the eternal spirit, and ended the other.

Circum-

Circumcission without, a figure of circumcision within, and the law written in Tables of stone without, I will write them upon their hearts, and stone, upon stone, and the engraving, and will cut out the graving thereof, saith the Lord, and Christ is called the stone.

And the Temple without was a figure of Christ, who was the Temple of God, and the Saints were made the Temples of God, in whom he would dwell and makes his abode.

And *Jerusalem* without, of *Jerusalem* which comes down out of heaven; and the blood of bulls and goats, a figure of the blood of Jesus Christ the Son of God, which takes away sin, which the blood of bulls and goats could not; and the one offering which perfects for ever them that are sanctified, which the other offerings could not, which this offering doth, and they need no more.

So Christ, the Temple of God, said, The Temple should be thrown down, and not one stone left upon another; who ends the offerings, ends the first Covenant.

Now minde the six dayes of leavened bread, and the seventh of rest; and minde the tenths in the fall, man drove from God, in the earth, the Law of the first priesthood, and war; and minde the everlasting priesthood, that redeems people out of the earth, ends the war.

And the Sabbath was given for a signe to the children of *Israel*, after the fall from the righteoufnesse, and the image of God; the man servant, the maid servant, Ox, and Ass, and all within his gates might rest, not bear a burthen, not gather meat that day, nor make a fire throughout all their congregations; now mind the state of the creatures, how all was oppressed, Ox, Ass, and servants; and the Lord gave his Sabbath for a sign, so the Jewes Sabbath is a day, the sign, of something, of rest, of Christ the rest to the whole creation, Ox, and Ass, and servant and stranger.

So he was accused of them, that had the sign, to be a Sabbath breaker, so new moones, meates, and drinks, and and holy dayes, are shadows of good things to come, but the body is Christ; so who knowes Christ the body, sees

before new moons was, meats, drinks, or Sabbath-dayes and witnesse the end of the shadowes, and can say, that the good thing is come, so the Christian Sabbath is Christ who was before dayes was, before the World was made, glorified with the Father before the World began :

And who is in him, need not go forth to gather his meat, nor to make a fire nor bear a burthen, for Christ is his rest, and much more, is to be said in this which is hard to be uttered.

And the Saints meet together on the first day of the week, and many things I have to declare, which as yet is hard to be uttered, but the day is dawning, the dew of heaven is known, the morning star is broken forth; and the Lord is risen, and Christ is come to reign, he that was dead, is alive, and lives for evermore, and the Lamb and the Saints shall have the victory.

So seeing Doctor, thou that wouldst keep up Tythes, and down with Bishops laws, he that set up one, set up the other, and all power, Easter-reckonings, and Midsummer-dues, must come down together, if thou deny thy self interest, and wast in the power of God, with which thou might see, what is got up since the dayes of the Apostles, and with which power, thou mightest see, what power they were in.

This from a lover of thy Soul, and all your Souls, and Eternal good, who is in that, and lives, and reigns in that, which was in the Beginning,

G. F.

The Doctor said, He did not take notice of every false report upon his own person, but upon the Ministry it self.

But who hath been, and are the greatest reporters even the Priests, the false Ministers, who have got up since the dayes of the Apostles.

THE END. *of Georg fox*

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